REV. DR. TALMAGE SAYS THEY WILL BE SHORT.

Condensation Demanded by the Age. The Coming Discourse Will Abound in Instances of Vicarious Suffering Taken from Everyday Life.

THE HAMPTONS, July 24 .- The Rev. T. De-Witt Talmage's subject this morning was:
"Preaching, Teaching and Exhortation," and
his text: Romans xii, 7, 8—"Or ministry, let
us wait on our ministering; or he that
teaches, on teaching; or he that exhorteth, on

exhortation."

Before the world is converted the style of religious discourse will have to be converted. You might as well go into the modern Sedan or Gettysburg with bows and arrows, instead of rifles and bombshells and parks of artillery, as to expect to conquer this world for God by the old styles of exhortation and sermonology. Jouathan Edwards preached the sermons most adapted to the ago in which he lived, but if those sormons were preached. lived, but if those sormons were preached now they would divide an audience into two classes, those sound asleep and those wanting to go home.
But there is a religious discourse of the

future—who will preach it I have no idea, in what part of the earth it will be born I have no idea, in which denominations of Christians it will be delivered I cannot guess. That discourse or exhortation may be born in in the country meeting house on the banks of in the country meeting house on the banks of the St. Lawrence, or the Oregon, or the Ohio, or the Tombigbee, or the Alabama. The person who shall deliver it may this moment be in a cradle under the shadow of the Sierra Nevadas, or in a New England farm house, or amid the rice fields of south-ern savannas. Or this moment there may be some young man in some of our theological seminaries, in the junior or middle or senior class, shaping that weapon of power. Or there may be coming some new baptism of the Holy Ghost on the churches, so that some of us who now stand in the watch towers of Zion, waking to a realization of our present of us who now stand in the which towers of Zion, walting to a realization of our present inofficiency, may preach it ourselves. That coming discourse may not be fifty years off. And let us pray God that its arrival may be hastened, while I announce to you what I think will be the chief characteristics of that discourse or exhortation when it does arrive, and I want to make the remarks of the morn-

and I want to make the remarks of the morn-ing appropriate and suggestive to all classes of Christian workers.

First of all I remark that future religious discourse will be full of a living Christ in con-tradistinction to didactic technicalities. A discourse may be full of Christ, though hardly contradisting his name and a sermon may be mentioning his name, and a sermon may be empty of Christ while every sentence is repetitious of his titles. The world wants a living Christ, not a Christ standing at the head of a formal system of theology, but a Christ who means pardon and sympathy, and con-dolonce, and brotherhood, and life, and heaven. A poor man's Christ. A rich man's Christ An overworked man's Christ An invalid's Christ A farmer's Christ A merchant's Christ. An artisan's Christ. An

every man's Christ.
A symmetrical and fine worded system of theology is well enough for theological classes, but it has no more business in the pulpit than have the technical phrases of an anatomist or psychologist or a physician in the sick room of a patient. The world wants help, immediate and world uplifting, and it will come through a discourse in which Christ shall walk right down into the immortal soul and take everlasting possession of it, filling it as full of light as is this neonday firmament.

That sermon or exhortation of the future will not deal with men in the threadbare Elustrations of Jesus Christ. In that coming address there will be instances of vicarious suffering taken right out of everyday life, for there is not a day somebody is not dying for others. As the physician saving his diphtheritic patient by sacrificing his own life; as the ship captain going down with his ves-sel while he is getting his passengers into the life bout; as the fireman consuming in the burning building while he is taking a child out of a fourth story window; as in summer out of a fourth story window; as in summer the strong swimmer at East Hampton, or Long Branch, or Cape May, or Lake George, himself perished trying to rescue the drowning; as the newspaper boy one summer, supporting his mother for some years, his invalid mother, when offered by a gentleman fifty cents to got some especial paper, and he got it, and rushed up in his anxiety to deliver it, and was crushed under the wheels of the train, and lay on the grass with only strength enough to say: "Oh, what will become of my poor sick mother now?"

Vicarious suffering. The world is full of

Vicarious suffering. The world is full of it. An engineer said to me on a locomotive in Dakota: "We men seem to be coming to see that account the other day of an engineer who to save his passengers stuck to his place, and when he was found dead in the locomotive, which was upside down, he was found still smiling, with his hand on the air brake?" And as the engineer said it to me, he put his hand on the air brake to illustrate his meaning, and I looked at him and thought: "You would be just as much of a hero in the same

Oh, in that religious discourse of the future there will be living illustrations taken out from every day life of vicarious suffering— illustrations that will bring to mind the ghastlier sacrifice of Him who, in the high ghasther sacrinee of rim who, it the high places of the field, on the cross, fought our battles, and wept our griefs, and endured our struggle, and died our death.

A German sculptor made an image of Christ, and he asked his little child 2 years

old who it was, and she said: "That must be some very great man." The sculptor was dis-pleased with the criticism, so he got another block of marble, and chiseled away on it two or three years, and then he brought in his little child, 4 or 5 years of age, and he said to her: "Who do you think that is?" She said: "That must be the One who took little children in his arms and blessed them." Then the sculptor was satisfied. Oh, my friends, what the world wants is not a cold Christ, not an intellectual Christ, not a severely magisterial Christ, but a loving Christ, spreading out his army of sympathy to press the whole world

to his loving heart.
But, I remark again, that the religious discourse of the future will be short. Condensation is demanded by the age in which we live. No more need of long introductions and long applications, and so many divisions to a discourse that it may be said to be hydraheaded. In other days men got all their information from the pulpit. There were few books and there were no newspapers, and there was little travel from place to place, and people would sit and listen two and a half hours at a religious discourse, and "seven-teenthly" would find them fresh and chipper. In those days there was enough time for a man to take an hour to warm himself up to the subject and an hour to cool off. But was a necessity then is a superfluity Congregations are full of knowledge from books, from newspapers, from rapid and continuous intercommunication, and long disquisitions of what they know already will not be abided. If a religious teacher cannot compress what he wishes to say to the people in the space of forty-five minutes, bet-ter adjourn it to some other day.

The trouble is we preach audiences into a Christian frame, and then we preach them out of it. We forget that every auditor has so much capacity of attention, and when that is exhausted he is restless. That accident on the Long Island railroad some years ago came from the fact that the brakes were out of order, and when they wanted to stop the train they could not stop, and hence the cas-ualty was terrific. In all religious discourse we want locomotive power and propulsion. We want at the same time stout brakes to let down at the right instant. It is a dismal thing after a hearer has comprehended the whole subject to hear a man say; "Now to recapitulate," and "a few words by way of application," and "once more," and "finally," and "now to conclude."

Paul preached until midnight, and Euty-Paul preached until miningat, and Euty-chus got sound asleep and 'fell out of a win-dow and broke his neck. Some would say: "Good for him." I would rather be sympa-thetic like Paul and resuscitate him. That accident is often quoted in religious circles as a warning against somnolence in church. It is just as much a warning to ministers It is just as much a warning to ministers against prolixity. Eutychus was wrong in his somnolence, and Paul made a mistake when he kept on until midnight. He ought to have stopped at 11 o'clock, and there would have been no accident. If Paul might have gone on to too great length, let all those of us who are now are neither. The Gospel re-

course, or ought to be, and that in our time

we have no apostolic power of miracles.

Napoleon in an address of seven minutes
thrilled his army, and thrilled Europe.
Christ's sermon on the mount, the model sermon, was less than eighteen minutes long as
ordinary mode of delivery. It is not electricity mon, was less than eighteen minutes long as ordinary mode of delivery. It is not electricity scattered all over the sky that strikes, but electricity gathered into a thunderbolt and hurled, and it is not religious truth scattered over, spread out over a vast reach of time, but religious truth projected in compact form that flashes light upon the soul and rives its indifference.

When the religious discourse of the future arrives in this land and in the Christian church, the discourse which is to arouse the world and startle the nations, and usher in

world and startle the nations, and usher in the kingdom, it will be a brief discourse. the kingdom, it will be a brief discourse. Hear it, all theological students, all ye just entering upon religious work; all ye men and women who in Sabbath schools and other departments are toiling for Christ and the salvation of immortals. Results:

partments are toiling for Christ and the salvation of immortals. Brevity! Brevit!

But I remarked also, that the religious discourse of the future of which I speak will be a popular discourse. There are those in these times who speak of a popular seraion as though there must be semething wrong about it. As these critics are dull themselves, the world gets the impression that a sermon is good in proportion as it is stupid. Christ was the most popular preacher the world ever saw, and considering the small number of the world's population had the largest audiences world's population had the largest audiences ever gathered. He never preached anywhere without making a great sensation. People rushed out in the wilderness to hear him, reckless of their physical necessities. So great was their anxiety to hear Christ that, taking no food with them, they would have fainted and starved had not Christ performed

fainted and starved had not Christ performed a miracle and fed them.

Why did so many people take the truth at Christ's hands! Because they all understood it. He illustrated his subject by a hen and her chickens, by a bushel measure, by a handful of salt, by a bird's flight and by a lily's second. All the records knew what he meant ful of salt, by a bird's flight and by a lily's aroma. All the people know what he meant and they flocked to him. And when the religious discourse of the future appears, it will not be Princetonian, not Rochesterian, not Andoverian, not Middletonian, but Oliyetic—plain, practical pulgus asserted.

not Andoverian, not Middletonian, but Olivetic-plain, practical, unique, earnest, comprehensive of all the woes, wants, sins, sorrows and necessities of an auditory.

But when that exhortation or discourse does come there will be 1,000 gleaming scimetars to charge on it. There are in so many theological seminaries professors telling young men how to preach, themselves not knowing how, and I am told that if a young man in some of our theological seminaries man in some of our theological seminaries says anything quaint, or thrilling, or unique, faculty and students fly at him and set him right, and straighten him out, and smooth him down, and chop him off, until he says everything just as everybody else says it. Oh, when the future religious discourse of the Christian church arrives, all the churches

of Christ in our great cities will be thronged. The world wants spiritual help. All who have buried their dead want comfort. All have buried their dead want confort. All know themselves to be mortal and to be im-mortal, and they want to hear about the great future. I tell you, my friends, if the people of our great cities who have had trouble only thought they could get practical and sympa-thetic help in the Christian church, there would not be a street in New York, or Brook-there of Chiegon or Charleston, or Philadellyn, or Chicago, or Charleston, or Philadel-phia, or Boston, which would be passable on the Sabbath day if there were a church on it; for all the people would press to that asy-lum of mercy, that great house of comfort

and consolation.

A mother with a dead babe in her arms came to the god Veda and asked to have her child restored to life. The god Veda said to her: "You go and get a handful of mustard seed from a house in which there has been no death orrow, and in which there has been no death, sorrow, and in which there has been no death, and I will restore your child to life." So the mother went out, and she went from house to house, and from home to home, looking for a place where there had been no sorrow and where there had been no death, but she found none. She went back to the god Venn and none, Sao went tack a failure; you see I haven't brought the mustard seed; I can't find a place where there has been no sorrow and no death." "Oh," says the god Veda. "understand your sorrows are no worse than the sorrows of others; we all have our griefs, and all have our heart breaks." Laugh, and the world laughs with you;

Laugh, and the world augus with you.
Weep, and you weep alone;
For the sad old earth must borrow its mirth,
But has trouble enough of its own.
We hear a great deal of discussion now all
over the land about why people do not go to
church. Some say it is because Christianity church. Some say it is because Christianity is dying out, and because people do not believe in the truth of God's word and all that. They are false reasons. The reason is because our sermons and exhortations are not interesting, and practical, and helpful. Some one might as well tell the whole truth on this subject, and so I will tell it. The religious discussions are not interesting and so I will tell it. The religious discussions are not interesting the second so I will tell it. course of the future, the gospel sermon to come forth and shake the nations and lift people out of dark ess, will be a popular ser-mon, just for the simple reason that it will heet the woes and the wants and the anxieties of the people.

There are in all our denominations ecclesi-

astical mummies, sitting around to frown upon the fresh young pulpits of America, to try to awe them down, to cry out: "Tut! tut! Sensational!" They stand today preaching in churches that hold 1,000 people, and there are 100 persons present, and if they cannot have the world saved in their way if they do not want it saved as all seems as if they do not want it saved at all.

I do not know but the old way of making ministers of the Gospel is better—a collegiate education and an apprenticeship under the care and home attention of some earnest, aged Christian minister, the young man getting the patriarch's spirit and assisting him in his religious service. Young lawyers study with old lawyers, young physicians with old physi-cians, and I believe it would be a great help if every young man studying for the Gospel ministry could put himself in the home and

heart and sympathy and under the benediction and perpetual presence of a Christian

But I remark again, the religious dis-But I remark again, the religious discourse of the future will be an awakening sermon. From altar rail to the front door step under that sermon an audience will get up and start for heaven. There will be in it many a staccato passage. It will not be a lullaby; it will be a battle charge. Men will drop their sins, for they will feel the hot breath of pursuing retribution on the back of their necks. It will be sympathetic with all the physical distresses as well as the spiritual distresses of the world. Christ not only preached, but he healed paralysis, and he healed epilepsy, and he healed the dumb and the blind and ten lepers.

That religious discourse of the future will be an everday sermon, going right down into

That religious discourse of the Inture will be an everday sermon, going right down into every man's life, and it will teach him how to vote, how to bargain, how to plow, how to do any work he is called to, how to wield trowel and pen and pencil and yardstick and plane. And it will teach women how to preside over their households, and how to educate their children, and how to imitate Miriam and Exther and Vashti and Euroice the mother of Esther and Vashti and Eunice, the mother of Timothy, and Mary, the mother of Christ; and those women who, on northern and southern battle fields, were mistaken by the wounded for angels of mercy fresh from the

hrone of God.

Yes, I have to tell you the religious discourse of the future will be a reported sermon. If you have any idea that printing was invented simply to print secular books, was invented simply to print secular books, and stenography and phonography were contrived merely to set forth secular ideas, you are mistaken. The printing press is to be the great agency of Gosnel averages and the secular ideas are introduced and prizes are awarded to successful competitors.—Chicago Times. great agency of Gospel proclamation. It is high time that good men, instead of denouncing the press, employ it to scatter forth the Gospel of Jesus Christ. The vast majority of people in our cities do not come to church, and nothing but the printed sermon can reach them and call them to pardon, and life, and

peace, and heaven.
So I cannot understand the nervousn some of my brethren of the ministry. When some of my brethren of the ministry. When they see a newspaper man coming in they say: "Alas, there is a reporter." Every added reporter is ten thousand, fifty thou-sand, a hundred thousand immortal souls added to the anditory. The time will come when all the village, town and city news-papers will reproduce the Gospei of Jesus Christ, and sermons precheft on the Sabhath Christ, and sermons preached on the Sabbath will reverberate all around the world, and, some by type, and some by voice, all nations

will be evangelized.

The practical bearing of this is upon those who are engaged in Christian work, not only upon theological students and young ministers, but upon all who preach the Gospel and all who exhort in meetings, and that is all of you if you are doing your duty. Do you ex-

spirited. Do you teach in Bible class? Though you have to study every night be in-

Though you have to study every night be interesting. Do you accost people on the subject of religion in their homes or in public places? Study adroitness and use common sense. The most graceful and most beautiful thing on earth is the religion of Jesus Christ, and if you awkwardly present it it is defamation. We must do our work rapidly, and we must do it effectively. Soon our time for work will be gone.

A dying Christian took out his watch and gave it to a friend and said: "Take that watch, I have no more use for it; time is ended for me and eternity begins." Oh, my friends, when our watch has ticked away for us the last moment, and our clock has struck for us the last hour, may it be found we did our work well, that we did it in the very best way, and whether we preached the Gosbest way, and whether we preached the Gos-pel in pulpits or taught Sabbath classes, or administered to the sick as physicians, or bargained as merchants, or pleaded the law as attorneys, or were busy as artisaus or as husbandmen or as mechanics, or were like Martin, called to give a meal to a hungry Christ; or, like Hannah, to make a coat for a prophet; or, like Delorah, to rouse the courage of some timid Barak in the Lord's conflict; we did our work in such the Lord's conflict; we did our work in such a way that it will stand the test of the judgment. And in the long procession of the redeemed that march around the throne, may it be found there are many there brought to God through our instrumentality, and in whose rescue we are exultant.

But, ob, you unsaved, wait not for that religious discourse of the future. It may come after your obsequies. It may come after the

after your obsequies. It may come after the stonecutter has chiseled our name on the slab, fifty years before. Do not wait for a great steamer of the Cunard or White Star line to take you off the wreck, but hall the first craft with however low a mast and however small a hulk, and however poor a rudder, and however weak a captain. Better a dis-abled schooner that comes up in time than a full rigged brig that comes up after you have

Instead of waiting for that religious discourse of the future—it may be forty, fifty years off—take this plain invitation of a man who, to have given you spiritual eyesight, would be glad to be called the spittle by the hand of Christ put on the eyes of a blind man, and who would consider the highest compliment of this service if, at the close, 500 men should start from these doors saying: "Whether he be a sinner or no, I know no This one thing I know, whereas I was blind, now I see."

Swifter than shadows over the plain, quicker Swifter than shadows over the plain, quicker than birds in their autumnal flight, lastier than eagles to their prey, hie you to a sympa-thetic Christ. The orchestras of heaven have already strung their instruments to celebrate

INFORMATION ABOUT ARKANSAW. A Fine Collection of Native Grasses-A

A Fine Collection of Native Grasses—A Curious Library.

When a stranger with credentials drops into Little Rock and expresses a desire to obtain some information about Arkansaw he is at once presented to Professor Thomas, and the latter says "come with me," and introduces him to his museum. This museum gives the stranger a very fair idea of what Arkansaw can do in the line of production without trying very hard. It contains, for one thing, a collection of 155 different kinds of grasses. "Not bad for grass." Professor Thomas will "Not bad for grass," Professor Thomas will say in an unconcerned manner, but watching the visitor closely to see that the size and character of the collection has had its proper effect. Against the walls hang stalks of cot-ton, corn and other cereals. In shining glass jars are preserved, in cloobol, specimens of fruit such as a northern market seldom sees in a state of nature; plums as big as peaches, and peaches twice as large as they ought to be in northern eyes, strawberries five inches in in northern eyes, strawherries five inches in circumference, oranges as fine as Florida ever grow, and applies of a size and quality such as New York farmers never dreamed of producing. "We grow everything that can be produced in four degrees of latitude," says the professor, "for there is just that difference in the 240 miles of territory between the northern and southern boundaries of the state."

But what a grainer library! The covers

But what a curious library! The covers of the books are of wood, each a different specimen. The visitor picks ap a book. He finds that it is a solid bit of wood in the shape of a handy volume. Jay Gould, while on a visit not long ago, spent more time examining the library than he gave to the rest of the museum. The library was worth the time, too, for imagine one consisting of tomes made from white oak, red oak, black oak, obsertant American beach limb rad colors. made from white oak, red oak, black oak, chestnut, American beech, birch, red cedar, yellow pine, pitch pine, willow, poplar, cypress, "old field" or long leaved pine, bois d'arc, black walnut, hickery (several varieties), white and red maple, box elder, black locust, black sumac, water locust, coffee bean, wild plum, holly, basswood, papaw, bay, umbrella, wild cherry, sweet gum, elm (several varieties), sycamore, witchhazel, butternut, pêcan, hickory, and twenty or more other woods. A majority of the woods are handwoods. A majority of the woods are haud-some enough to be used for decorative purposes, and all of them have their purpose.-New York Times.

Swallowed a Menagerie.

M. D'Orbigny, a traveler who was passing through Guiana, in South Africa, was, when encamped one night in the edge of a wood, awakened by what he took to be the cries of a man in distress. He listened, and heard, following each other in great rapidity, what seemed to be a scream of terror and despair, then a supplication, and then a cry as of one dying. The traveler leaped from his couch, seized his gun, and hastily woke his Indian guide.

"Come, this instant!" he cried. "There is

"There is some one being murdered in the thicket. Let us go to his assistance."

Thereupon the cries were repeated, and the Indian listened. He burst into a laugh.

"What do you muan!" asked the traveler.

"That, sir," said the guide, "is the tion tion bird, perched on a limb somewhere in the neighborhood. It is only a piece of mockery. Presently you will hear him laugh."

Latest Craze in England. The latest amateur craze in England is said to be amateur dressmaking, in which enthusiasm waxes so warm that rooms are opened in a public building to exhibit the dresses made by amateurs, some of whom are very rich, fushion women, and ladies of title. Original de-

It has been demonstrated that platinum It has been demonstrated that platinum wire may be drawn so fine as to be invisible to the naked eye, although its presence upon a perfectly white card can be detected by the touch, and can be seen by the aid of a small magnifying glass when the card is held in such a position that the wire casts a shadow.—Boston Budget.

Two Million Circulation "The Publishers' Bulletin," a new weekly just started in this city, says that Dr. Talmage will soon begin to write a weekly syndicate letter for a number of newspapers. His ser-mons are already published by a large syndicate of newspapers, and are said to have a circulation of 2,000,000 a week.

One Meal per Day. An inventor in Auburn, Me, who says that he has worked 760 days of ten hours each in the last two years, and very few of them on Sundays, attributes his endurance largely to the fact that he cuts but one meal in twenty-four hours, and that very simple.

TIRGINIA:-At rules held in the clerk's office of the circuit court for the county of Accomack, on the

said month.
William R. Bunting and Anne. his wife...

against Jacob Bunting, John W. Core and Anny, his wife, in right of his said wife who was Anny Buntidg, Asa Lilliston and Nancy his wife, in right of his said wife, who was Nancy Young, William H. Gardner and Margaret, his wife, in right of his said wife, who was Margaret Young, Thomas Hargis, Margaret Harmon, Thomas H. James, Levin Smith James, Margaret Ames who was Margaret Levin Smith James, Margaret Ames who was Margaret Levin Smith James, Margaret Levin Smith James, Margaret Levin Smith James, Margaret Levin Smith James, Margaret Levin Smith James Margaret Levin Smith James Margaret Levin Smith James Julia American Smith James Julia J Hargis, George Hargis, James Margaret James, Julia Ames who was Julia James, George P. Hargis and Hester P. his wife in right of his said wife, Solomon, Joseph, Nathaniel, William H. and Stephen Hargis, Thomas Lewis and Mar garet, his wife, in right of his said wife, Southey, Marcellus and Goo.
Webb and Margaret Webb, Benj.
Bowen and India, his wife, in right
of his said wife, Theodore Sprague

CHEAPSIDE AND PRATT ST., and Sally his wife, in right of his said wife, and John Bunting.Defts.

In Chancery. The objects of this suit are the Agency. construction of the will of Smith Bunting, deceased, and the partition amongst those entitled of real estate of which Sally Hargis died, seized and possessed, bounded on the N. by Custis' Neck road, W. by county road leading from Bull Run to Locustville, S. and E. by land lately belonging to Wm. Hargis. Affidavit having been made before

defendants Theodore Sprague and Sally, his wife, in right of his said

Jibaral discount Sally. the clerk of the said court that the wife, and John Bunting are non tion of the plaintiffs, by their attorney, it is ordered that they do appear here within one mouth after due publication of this order and do what is necessary to pro-tect their interests; and that this order be published once a week for four successive weeks in the "Peuinsula Enterprise," a newspaper published at Accomack Court House in said county and also posted at the front door of the ourt house of said county on the first day of the next term of the 104 DOCK ST., PHILADELPHIA county court of the said county.

Test. M. OLDHAM, Jr., Dy.,
for John D. Grant, C. C.

Copy. Test. M. OLDHAM, Jr., Dy., for John D. Grant, C. C. Geo. F. Parramore, p. q.

In the Circuit Court for the

county of Accomack. Peter D. Cottingham and Zadok lowell, partners trading as P. D. Cottingham & Co., who sue for themselves and all other the unsatisfied creditors of John R. MILLINERY and FANCY GOODS Franklin, Senr., deceased, who may ses of this suit......Pltffs. Va.

against John H. Wise, sheriff of the county trator of the personal estate of will give her a call John R. Franklin, Senr., deceased, John R. Franklin, Juur., Florence D. Franklin, Mary A. Franklin, Henry Franklin, Henry H. Dougher-ty and Anne S., his wife, and Geo. M. Upshur and Emeline, his wife.

In Chancery. cause, both plaintiffs and defendants, will take notice, that I shall, on Monday, the 15th day of August | met on every train, and conveyed to any next, at 10 o'clock a. m., of that part of peninsula. H., Va., proceed to execute the reference made by the decree proday, at my office at Accomack C. nounced therein on the 18th day of May 1887, to wit:

"To distribute the amount in hand or in bank in this suit among those | turn, daily. entitled; and to receive proof of any debts against the estate of said John R. Franklin, Senr., which have not been heretofore proven and reported in this suit.'

Creditors of said John R. Franklin, Senr., and those having claims against his estate, whose debts or claims have not been heretofore reported, will present and prove them before me at the time and place hereinbefore designated. Given under my hand, this 4th

day of July, A. D., 1887. J. W. GILLET, Comssr., in Chy., of Acco., Cirenit Court.

VIRGINIA:-In the circuit court for the county of Accomack, in

vacation, July 4th, 1887.

Richard J. Cutler, judgment creditor who sues for himself and all other the unsatisfied creditors of James E. Mason who will come in and contribute their due proportion of the costs and expenses of this suit......Pltff.

James E. Mason..... In Chancery.

The object of this suit is to sub-

Elizabeth Mason for life or widowhood, with remainder to children of William Mason of Juo., by the last will and testament of said Wil liam Mason of Juo.

Affidavit having been made be fore the clerk of the said court that the said defendant is a nonresident of this State, on the mo-tion of the said plaintiff, by his attorney, it is ordered that said defendant do appear here within one month, after due publication of this order and do what is necessary to protect his interests, and that this order be published once a week for four successive weeks in the "Peninsula Enterprise," a newspaper published at Accomack Court-House, in said county, and also posted at the front door of the court house of the said county on the first day of the next term of the county court of the said county.

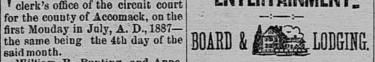
Test, M. OLDHAM, Jr. Dyfor John D. Grant, C. C. A Copy.

Test. M. OLDHAM, Jr., Dy.,

Geo. F. Parramore, p. q. Cheap Job Printing.

for John D. Grant, C. C.

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